

The Ansgar Lutheran

LIBRARY
PACIFIC LUTHERAN
THEOLOGICAL SEMIN

JUN 16 1966

CAPITAL UNIVERSITY
LIBRARY

MAR 12 1953

The Wondrous Cross

When I survey the
wondrous **cross** on
which the **Prince**
of **Glory** died, my
richest gain I count but loss, and pour con-
tempt on all my pride. Forbid it LORD
that I should boast, save in the death of
Christ, my God; all the vain things that
charm me most, I sacrifice them to His
blood. See from His head, His hands, His
feet, Sorrow and
Love flow mingled
down; did e'er such
Love and Sorrow
meet, or thorns
compose so rich a
crown? Were the
whole realm of
nature mine, that
were a present far
too small; Love so
amazing, so divine
demands my soul,
my life, my ALL.

"God forbid that I should glory,
save in the cross of our Lord Jesus
Christ, by whom the world is crucified
unto me, and I unto the world"—Gal. 6:14.

News and Notes

The Home Mission Board met at Blair, Nebr., Feb. 24-26. Your editor spent a day with members of the Board, which is made up of the Church Council, the District Presidents, a pastor and a layman at large and the synod's director of home missions. The synod has about 30 home mission projects. The big work at present is in California where thousands of new people come annually. Trinity Lutheran Church at Norwalk is only a year old, and it has over 500 children in the Sunday school. This is just an example of the work on the West Coast by our church and the other Lutheran churches.

Sitting in on the meetings of the board you get the impression of a group of men deeply interested in work of expanding the kingdom and of handling the funds entrusted to them in the most economical and conscientious manner.

The work of our home missions Canada. Our church has put thousands of dollars into the Canadian field. It started right after the first world war.

The work, however, was slow to begin with, but there is a more progressive spirit over the work now than before. English is being used to a great extent in most of the work. Young consecrated pastors take up the challenge in Canada. Lutheranism in Canada is beginning to take on a Canadian national color. Lutheran pastors are being trained right in Canada, and last fall a Canadian National Lutheran Council was formed, which will set up an office in Winnipeg this spring.

The work of home missions at home is done in a much more efficient way than it was years ago. The experiences of all the churches have been studied. When a new field is opened up, the field is well surveyed before a pastor is sent to the field. In olden times a pastor was sent to a field and had to start from scratch; no money was even allowed for hymnbooks and such things. He was not given any assistance to get a place of worship. This often made the work suffer and progress was slow. Now the pastor is given the necessary equipment for worship, and funds are made available through loans to get the congregation a place of worship. Our Home Mission Board through the church extension fund and the endowment funds loan money for these new projects. A total amount of \$306,085.77 is at present invested in new churches or parish houses and a few parsonages. Until a year ago the endowment funds were not used for that purpose, but now they are, and that has helped a great deal. A special plan is worked out for each congregation which has needed help. Some pay back the loan over

a 20 year period, some over a 10 year period. Some are given a few years in which no payments are to be made, in order to give the congregation a good start.

Last year the church extension fund had payments of \$12,471.70 from the loans. This money can be used in other places.

20,000,000 Americans are moving every year, and the church must go where the people go to bring them the means of grace.

Two District Presidents Ill. Pastor Cornelius Hansen of Racine, Wis., recently had a heart attack, which prevented him from attending the Home Mission Board meeting. Pastor H. Irving Petersen of Jacksonville, Iowa, suffered a bad fall and broke both wrists and hurt his back.

The Lutheran Publishing House is gradually getting back into production. Two of the three linotypes were in operation, and the presses were not hurt. But at present the lack of space makes things difficult. A composing room has been temporarily arranged in a corner of the press room. The Ansgar Lutheran will appear only in 8 pages for some time. It would be impossible for the Publishing House at present to produce more than 8 pages. But we may make up some of the lost space later. We feel certain you will understand the situation.

No individual acknowledgments for the present. It goes without saying that we cannot print the individual acknowledgments in an 8 page issue. For the present we shall simply print the total amount received each week for the different causes.

Then we may run an issue in April to show just where each congregation is standing. Or perhaps this should be right after the fiscal year has closed. This method, which is forced upon us due to the fire, will thus give our people a chance to judge whether there is any real value in these weekly amounts printed with the names of the different congregations and organizations. Different views have been expressed on this subject.

Years ago there was much greater reason why we should print the individual acknowledgments. At that time the monies given to the different causes were often by different individuals, and not always by the congregations. The names were printed as an encouragement to others. We know that the ethics of this may be debated. But the fact is that the greater part of the money given now comes through the envelope system of the congregations, through the different organizations, and through special offerings. There seems to be no good reason why a Sunday school giving \$10.00 to Sudan should have a special mention in The Ansgar Lutheran, or if the Ladies Aid gives \$100.00 to the School.

Pastor Allen R. Blegen has resigned his position as President of the Lutheran Bible Institute in Chicago and is now giving his full time to the radio ministry of the Lutheran Gospel Hour which is presented weekly by the Lutheran Broadcasting Association. Pastor Blegen has been on the air for 18 years and is currently heard over WGN, Chicago, Sunday mornings at 8:00 o'clock and over KFGQ, Boone, Iowa, Tuesdays at 8:30 a.m.

Annual Reports. We are happy to receive the annual reports from the different congregations, because we can get some items of news from them. The reports, however, are often very long, 25 and 30 pages or more. They are very detailed, and they give a good perspective of the work of a congregation. We do try to get an item from each report, but we must apologize if we miss some. It is not easy to read quickly through a 25 page report. Do send us your news items.

Greenville, Mich., Rev. Leo. H. Andersen, pastor. The annual report of this congregation shows a good financial year. Besides the current expenses the church has paid \$2915.13 in benevolences and \$16,615.51 on the mortgage on the church and \$1800.00 on the parsonage mortgage. This is well done of a congregation which reported only 375 baptized members in 1951.

Omaha, Nebraska. Pastor M. G. Christensen reports in the monthly parish paper that the contractor for their new church will now resume the work and bring it to completion. That means another beautiful church in the synod.

Shelby, Iowa, Rev. Stanley Carlsen, pastor. Youth Sunday was observed with the members of the Luther League taking part in the morning service.

The Luther League divided into 5 teams—each team to have charge of program and recreation at one of their meetings.

The Sunday School is taking advantage of film strip and slide rental service and the children enjoy the visual aids.

Lenten services are held every Wednesday evening during the Lenten season with pastors of the two Lutheran churches in Avoca as guest speakers.

A Young Married Couples Club was organized during the past year and is gaining momentum.

(Continued on page 4)

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

P. A. Magnussen, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 1004 Locust St., Atlantic, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

The Second Word from the Cross

By Dr. C. C. Madsen

THIS DAY . . . WITH ME . . . IN PARADISE

And when they came unto the place which is called the skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. . . . And one of the malefactors that were hanged on him, saying, Art thou not the Christ? Save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise. —Luke 23:33, 34, 39-43.

The invitation of Lent comes from the lips of the Savior Himself: "Behold, we go up to Jerusalem." And as we follow Him all the way we come to the place of the three Crosses on Calvary's hill. It is striking, and it is spiritually significant, to note how carefully the inspired Gospel writers record the fulfillment of the ancient prophecy of Isaiah, "And they made his grave with the wicked." (Isaiah 53:9). Note how Luke puts it in the text above. Matthew has it: "Then are there crucified with him two robbers, one on the right hand and one on the left." Mark's account likewise: "And with him they crucify two robbers: one on his right hand and one on his left."

So there are three crosses on Calvary's hill, not just two. And as we view those other two we come to a deeper understanding of the meaning of His Cross which is at the heart of the symbol of the curse of sin and the glorious proclamation of eternal redeeming love.

On the one side of Him a robber. A living, suffering testimony to the fearsome divine truth: "The wages of sin is death." Even more than that, a vivid reminder of the tragic **hardening** power of sin in the human soul. Here was not just a man dying to pay his price to society. Here was a soul so hardened in sin that he could not feel the awful reality of death and eternity hard-hearted, sneering. Here was a man with the Savior within easy calling distance, a Savior who even now was praying "Father forgive them, for they know not what they do." Yet so hardened was he in his sin that even the jeering, hate-maddened crowd rent the air with their evil taunts, he joined them, in his blasphemous challenge: "Art thou not the Christ? Save thyself and us." Truly the price that must be paid on that Central Cross was high. Not with silver nor gold could it be paid, but only when "God was in Christ reconciling the world unto himself." (II Cor. 5:18). The cross of the robber jeering, hardened in his dying moments does not explain the miracle of love; but it does help us toward a gaining of an understanding of the terrible cursedness of sin. Sin may be so hardening, so enslaving, that man in his dying moments may fling his curses into the face of the Savior who dies at his side. And it shows us a deeper agony of the Cross of Christ, the agony of a man rejected, the yearning of a compassionate God cruelly kicked aside.

In sinful shame they cursed him in their blindness. Who spotless walked among them, full of kindness. And on the other side of Him there was a robber. No less a criminal than the first, and in the first hours of that Dark Friday, just as hard, just as bitter in his railing at Christ as his fellow-criminal and the mob below. And Matthew and Mark declare it: says Matthew, "And

the robbers also that were crucified with him cast upon him the same reproach." And Mark: "And they that were crucified with him reproached him."

But then something happens. The awesome, terrifying silence of that Central Cross is broken. Jesus prays, "Father, forgive them, for they know not what they do." This seems to be the point of the parting of the ways between the two robbers. As we have noted, the one goes on, untouched and unmoved to his doom. But this other one? What happened to him? What light pierced through the agonies of his hatred and his pain? What revolutionary discoveries led him so suddenly to part company with the other robber and make that two-fold confession—the acknowledgment of his own sin and his testimony to the sinlessness of Christ? We cannot say. We can only bow in reverent wonder as we see revealed in this man the miracle of saving love.

This Jesus he had been jeering was not "one of us." He was one who knew God as his Father. Here was a love that even in cruel agony "seeketh not its own", but poured out its heart in prayer for its enemies. It is quite likely this robber had never **heard** Jesus say, "The Son of Man came to seek and to save that which is lost," but now he saw it. Now the awful sinfulness of his own sin, and the terrifying reality of the Hell that lay ahead suddenly burst in upon him. So he turns to his brother-robber in that word of stinging rebuke and contrite confession: "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

Then he turns to that Central Cross. "Jesus . . . remember me . . .". Perhaps he feels this is his greatest need. He has just gotten a glimpse of the Savior's love, but knows that in a few moments or a few hours death will separate them. This One, he knows, will go to a Paradise, to a Kingdom which is His own; but he, himself, the robber? Did he know about Hell, or the Sheol, or the Hades or Gehenna, as the people of his day variously described the abode of the dead or the fate of the lost? We do not know. But he reveals that he knew he couldn't face it alone. If he did have to go alone to that dread, unknown land, it would be at least a measure of comfort to know that this new-found Friend of sinners would not forget him. We can but speculate here, but, whatever were his thoughts, he prays (maybe for the first time) "Jesus, remember me when thou comest into thy kingdom."

So we turn with him—for we too are sinners, unable to live alone, afraid to die alone—to that Central Cross. And we hear Him say, "I'll not only remember you—I will take you with me." "Verily, I say unto thee, Today shalt thou be with me in Paradise." If we feel at a loss in trying to understand the emotions of the Penitent Thief, how much more must we not humbly acknowledge our inability to fathom the depths of such a divine love. Here we have a living demonstration—perhaps the most striking one on record—of the fundamental truth of the Gospel message: "Being therefore justified **by faith**, we have peace with God through our Lord Jesus Christ." How completely united here is the testimony of the Gospels and the declaration of Paul, "For by grace are ye saved through faith; and that not of yourselves: it is the **gift** of God." No wonder that penitent seeking souls down through the ages have found comfort and salvation in confessing,

(Concluded on page 8)

Protestant Work in Utah

By Pastor James C. Peterson, Salt Lake City, Utah

At breakfast table here this morning (3. Feb., 1953) I was telling Dr. Richard Morton, President of Dana College, something about Protestant schools and missions in Utah, when our visitor remarked that the readers of **The Ansgar Lutheran** would be quite interested in an article on same, knowing that Utah is predominantly Mormon with LDS "missionaries" going out to all parts of the world, including southern California, where a million dollar "Temple" is now being built. Here follows, then, some select items, but by no means a complete picture of Protestant missions in this "Mormon Territory." These points of information are gleaned from first hand Reports presented at a two days conference of the National Council of Churches which I just attended here on personal invitation, national leaders from New York having charge of the conference.

By far, the largest of the twelve (12) Indian Boarding Schools in the U.S., conducted by the Federal Department of the Interior, is that grand institution located in Brigham City, Utah, 59 miles north of Salt Lake City. 2,300 Indian young people, mostly from New Mexico and Arizona, are enrolled in the school, taught by well educated and trained Government teachers, and at certain hours given religious instruction by the churches. Out of the 2,300 Indians, only 100 are Mormons. 900 are given instruction in the regular class rooms by the Roman Catholic church; and 1,200 having received Protestant Christian baptism either by their Navajo Indian missionaries in the states mentioned above or at the Boarding School are instructed likewise in the class rooms by select Protestant teachers in Bible, Church History, and Christian Living. It was reported that a pronounced spiritual awakening with Christian conversion of hearts and lives is now experienced in the Navajo Indian territories. The Indian missionaries yesterday, in most instances Presbyterians, gave evidence that like Paul and Peter and the early Christians they refuse to weaken the Gospel of Christ by pussy-footing. They contend that only new hearts make new lives and new Indian Territories. And, certainly, as Lutherans we will say from our hearts, "God's blessing on them!" It was touching to hear the Navajo choir sing hymns in their own language, substituting English words for "grace," "mercy," "Salvation," etc., because their native tongue did not possess the terms.

At Mt. Pleasant, Utah, 104 miles south of Salt Lake City, is a High School, established by the National Presbyterian Board of Education in 1875, before the Mormons had made any needed provisions for secular education. Throughout the years a strong Bible course has been taught along with the standard curriculum. This year that school has 240 students in grades 7 to 12. There are 27 teachers. The annual cost of running the institution is about \$100,000. In turn, \$70,000 is received from tuition, board, dormitory, etc. From the Presbyterian National Board of Missions the school receives about \$40,000 annually. Any surplus goes to future expansion.

Westminster College in Salt Lake City was established in 1875. The present enrollment runs from 300 to 350. This college which is fully accredited has 20 professors. The annual cost of operation is \$145,000, of which about 44 percent comes back from tuition, board, and dormitory. Only \$8,500 is received from the National Presbyterian Board of Education and Missions. The rest has to be drawn from public-minded citizens of Salt Lake City and wider region. This Christian

college is given generous consideration by the University of Utah, located in Salt Lake City, with about 9,000 student and likewise by the State Agricultural College at Logan 6 miles north and Brigham Young University at Provo 50 miles south. These facts I gathered from the president of Westminster College across the table at the last evening dinner. In this connection it was encouraging to hear Dr. Morton remark this morning that our own Dana College is receiving more and more from Blair and community, though my remark was that in a large city Dana might have received a large support. But we mustn't discuss that subject in this paper.

The National Council of Churches, of which Augustana Synod is a member, but not our UELC, decided at the conference yesterday to establish a joint regional pastoral missionary in Salt Lake City. The sum of \$6,000 for his salary and \$7,000 for office and other expenses was officially noted. It will be the duty of this man to help coordinate the mission allocations and make referrals of incoming families to all pastors who will welcome some sort of practical mutual helpfulness in the area; and, of course, in my forty years ministry I have always cultivated such attitude. Who shouldn't?

Tabor's pastor, the undersigned, was asked to give a report on pastoral service at Dugway Federal Proving Ground about 100 miles from Salt Lake City. The report was given. "After you appointed me a year ago to make a survey of Dugway I made the survey in conjunction with the U.S. Military staff of the area who then most urgently asked that "a man of God" be sent out to live on the Post and minister spiritually to both military and civilian personnel and hold worship services in the theatre until a chapel was built. But the Army replied there was a shortage of chaplains and none could be supplied at the time, and all major denomination replied they had neither a pastor nor funds for that work. Then an airmail letter to National Lutheran Council which brought reply to me by wire and airmail saying they had both the funds and a choice pastor for Dugway. Rev. A. M. Eidbo who came within a few days proved (as some of you know) to be the wise and strong spiritual leader for that work. Quite quickly he won the confidence of the military staff and the leaders of the civilian area. He was provided with a consultation room and all favorable connections for both individual work and public services. Even when after six months of this work the Pentagon assigned an Army chaplain to Dugway the officials there were determined that Eidbo should stay and minister in conjunction with the chaplain. But in the finest spirit Pastor Eidbo and the NLC made it clear to Dugway that we Lutherans had taken up the work as an emergency project and that with a chaplain on the grounds we considered the emergency over. Pastor Eidbo then accepted an ELC parish in Kennewick, Washington. And now, if the U.S.A. chaplain perchance should be withdrawn and not replaced, we shall again have the "state of emergency." After the report the National Lutheran Council was given an ovation.

Finally, these condensed statements from reports given about Protestant missions in Salt Lake City, at yesterday's conference: A Methodist near-down-town church relocated a year ago to 3300 S. 2300 E reports no gain in membership yet. A new Congregational mission started last year in S. E. suburb (Holladay) reports attendance of 27 persons. A Presbyterian mission south of S.L.C. reports about 40 come to services but all of them "were dead set against organizing a congregation under any denominational name." At Wasatch Terrace, north of Salt Lake City, the Methodists started

(Continued on page 8)

PROTESTANT WORK IN UTAH

(Continued from page 5)

in an area of 10,000 people in 1943 and have now 0 in attendance. Augustana Synod (Lutheran) started in Rose Park, a large new residential section in Salt Lake City. The young pastor reported to the conference yesterday that on the start half a year ago 26 came to services which has been about the static number since, Sunday only 21." The young pastor reported having led a "steering committee" of neighbors as a step to congregation. The two Lutherans who have attended worship services are on that committee together with of various denominations. The services are being held in a house which serves as home for the Augustana pastor and wife, a fine consecrated couple. It need not be taken for granted that the Utah natives of the area visit the homes to encourage the families from going to the new Lutheran church, "which you all know will not succeed." Regions perhaps be found on this globe where Roman Catholics and even Lutherans have done something approaching those things. Now that Augustana has been allotted that N. W. corner in spite of our reluctance to grant it in that we do not want families out there and could reach that area, let us make them the very best of success. Of main interest to our synod and other "Tripartite" synods, and in fact the National Lutheran Council, is the fact that Augustana decided two years ago to start building far out on East Bench in Salt Lake City in 1954, which likely means they will abandon their present church three blocks from our Tabor and move to East Bench in 1955. Their church bulletin last month stated: after conducting a branch Sunday School at their present building site since the summer of 1951 they have only one service there on Sundays. Regarding this situation there will of course be a drastic change when they get their church and most of their present near-down-town congregation will move its worship to that place. The two churches have stood so close together both in location and in spirit through the many years of mission struggle (Tabor 70 years, Tabor 45 years.) We do wish Zion church (Augustana) God's richest blessing in their otherwise problematic future. Their congregation is stronger than Tabor, and we hope they succeed on East Bench, 2100E and 1000S. It will also be our sincere prayer that our UELC Tabor may be able to assume its greatly increased responsibility and opportunity

when in 1955 we are to become the down-town Lutheran Church here. More ground can then be purchased just back of our old church for extension and more buildings. If, in spite of our constant big losses by transfer (this month three of our heavy contributors, regional businessmen leaving the state) Tabor can hold its own, and a little more, it will be proved that former synod president, NCC, was right in saying: "Stick to the idea of a future down-town church, James; the time will come." We do have evidence the Lord is with us in this hard mission. And it is said that Tabor really has a good name in city and state. Let our synod congregations sincerely pray for this our "light-house" between Denver and San Francisco. We are holding it for that new Lutheran Union. A little gain was registered in the year 1952 with 54 new members received and only 23 moved away; during the year 26 were baptized and 9 confirmed.

THE SECOND WORD FROM THE CROSS

(Continued from page 3)

Nothing in my hand I bring,
Simply to thy Cross I cling.

In his book **God-Controlled Lives**, Sverre Norborg has a striking meditation on this robber. Although it is correct, he admits, to call him by the usual name, the "Penitent Thief", he suggests rather that we should stay with the Biblical connotation: "He was one of the thieves that was **crucified with Him**." As he draws toward the conclusion of his meditation Norborg sums up the message in these significant words:

Three died that day on Calvary, two of them died **together**. The Savior and the saved, the Forgiver and the forgiven.

More than any theology, this forgiven Robber demonstrates what **grace** really means. It means the blotting out of a life-long guilt; it means the opposite of human categories of crime and punishment. It means a Priest, a Mediator, dying **with sinners for sinners**. And the deeper one ponders, the more one understands that the words of the robber are **mine**: "Lord, remember me . . ."

Three Crosses on Calvary. From the one let us take the somber warning. From the other let us take hope. From that Central Cross let us, by His redeeming grace, accept His miracle of forgiveness and life everlasting.

Yes! We are in Business Again!

In answer to the many inquiries of our friends and customers, we wish to assure you that the Lutheran Publishing House is back in production, again.

Our normal schedule—interrupted by the fire which destroyed the main building of our plant on February 15th—is being recovered as quickly as possible, and our entire staff is "on the job", ready to serve you as in the past.

Offices are now established just west of Christensen Lumber Co., Blair, Nebraska. Our usual address—200 South Fifth Street—will suffice. Printing operations are going forward in the annex to the main building, as this portion of the plant was only slightly damaged; equipment which was heat or water damaged has been reconditioned, and we have begun the replacement of equipment and stock lost in the fire.

We take this opportunity to thank those of you who so kindly offered assistance during the emergency. Your expressions of sympathy, by raising new morale, helped make possible a rapid return to production.

LUTHERAN PUBLISHING HOUSE
200 South Fifth St.,
Blair, Nebr.

HE HAD LITTLE BUT GAVE MUCH

He had nowhere to lay his head, yet he offers his followers prepared mansions.

He lived in poverty, yet he has blessed millions with unsearchable riches.

He was often weary, yet he offers rest to all who are heavy laden.

He was often hungry, yet he could say: "He that cometh to me shall never hunger."

He was often thirsty, yet he could say: "He that believeth on me shall never thirst."

He had no home of his own, yet he could say: "Him that cometh to me I will in no wise cast out."

He was crowned with thorns, yet followers shall receive crowns of glory.

Few grieved at his death, yet the sun put on mourning at noonday, and the earth shook with anguish.

He was buried in a borrowed tomb, yet to all who receive him, he will give eternal life.

He was put to death as a criminal, yet he now sits on the right hand of the Majesty on High.

He held no office or position of authority, yet at his name, every knee in heaven and earth shall bow, and every tongue confess that he is Lord. Selected

LENT CAN BE WORTHWHILE

Joe Dana

Lent started off as the pagan and quite uproarious spring festival. It was a crude pagan way of welcoming the coming of spring and the return of warmth and growth. Surely it was not worthy of a wise and good God.

Then Lent was touched by the Christian faith and transformed into a beneficial and holy forty days. Taking their pattern from the forty days of temptation of Christ in the desert, Christians learned to welcome the return of life and vigor to the physical world by a renewing of their minds and a cleansing of the spirit. Lent became the days during which each Christian asked himself, "Am I worthy?"

But some folks made a travesty of this fine idea. They chose one—and only one—of the many practices that were daily making their life less than worthy. They gave up that one thing. Then they counted the days until they could start it again. Men and women gave up drinking for Lent and then arranged an Easter evening party to catch up with their drinking.

Is it wrong to give up during Lent things that make us unworthy? God forbid! It is a wonderful idea. The wrong comes in planning to start again. A person who neither drinks nor smokes for forty days need never do it again. One who stops swearing for seven weeks will never need to make the air blue again. When Jesus faced the demons that reduced men to the level of animals he didn't suggest

that they take a vacation. He said, "Come out of him," and that meant "stay out."

We shall never find a better time to check up and get rid of habits and ideas that hold us back from Christ's ideal for us when he said, "You must be perfect." Each of us ought honestly to answer the question, "Am I worthy of the name of Christ? If not, why not?" —The Link

COMMITTED TO THE CROSS

If suffering is blessing in disguise,
Then in distress why suffer and complain?

And if the soul is perfected through pain,

O let me count the cost and pay the price!

To shun no duty, neither sacrifice,
Determined in temptation not to fall;
To covet nothing, rather give it all—
Faith might suffer shipwreck otherwise.

To share the sorrow of the nail-pierced hand,

And bear the cross appointed unto me,
Day by day enduring shame and loss;
Since this for me is what the Master planned

The day he bore his cross to Calvary,
I'd follow on, committed to the cross.

THE BABY TREE

Today, in my garden, I planted a
That wasn't as tall as you are, or
Some day it will stand up straight
the sky
Like a soldier on sentry; and, by
by,
In spring and in summer it will
filled
With small fluffy things that will
and build.
How magic it seems such a thing
be,
When now it is smaller than you
or me.—Australian Baptist

UP ON HIS HOBBY

A friend tells us that his son, a bright lad of 7, picked up a new hobby this summer: moths. The young man has quite a collection by now and is reading a lot on the subject. Last week he saw a volume in a bookshop and asked Dad to buy it for him. Title? "What Every Young Man Should Know." —This Week.

SHOCKING

Leisure tells the story of "an electric dowager who gloated over her clever way with people. She could get from them just what she wanted. She met a famous doctor at a reception and took him aside. She told him about her aches and pains, and about all the trouble she had had in trying to get a cure. She asked questions. He gave her the answers. She told him that he was most gracious, and that she appreciated his interest. At the end of the month, she received a bill—shocking!—she termed it, in its amount and acidity."

Policeman: "How did this accident happen?"

Motorist: "My wife fell asleep in the back seat."

Jane: "My Scotch boy friend sent me a picture of himself."

Joan: "How does he look?"

Jane: "I don't know. I haven't developed yet."

On Going Back

Anker M. Jensen

often hear of the importance of going forward. We press on. We must make progress. In the realm of science, the inventions of yesterday become tomorrow. We must therefore push on to faster planes and more powerful atomic bombs. We streamline our educational methods. We must replace our social ideas. We must replace our "outreaches." Superstition is to be relegated to the junkyard. Spinning madly forward, we perhaps also leave the regions of our parents back in the dust, along with the old and buggy.

It may well be, however, that the greatest need of the day is not to be urged to go forward but to be admonished to go back. It may well be that God's Word today to those who read these lines is, "Turn back, turn back!" Sometimes the greatest stride forward is taken when a man turns back.

When Jesus was lost in the temple at the age of 12, Mary and Joseph did not immediately turn back to look for Him. They supposed He might be among some of their kinsfolk and acquaintances. They therefore continued on their days journey toward Nazareth, meanwhile looking for Him, as Luke relates, among their kinsfolk and acquaintances. But it was first when Joseph and Mary turned back that they started to get closer to Him whom they had lost. For them, the first stage of the forward movement consisted in going back.

If you have lost something, it is well to turn back and look for what you have lost. My dear young friend, consider the question of whether you have lost something of the highest value. Speaking of the highest value, have you lost something of the highest value? Have you lost something of the highest value? Have you perhaps lost Jesus Himself? Without consulting Jesus, you have perhaps plunged into questionable activities and enterprises of which He would not approve, and He is no longer with you. If such is the case with you, turn back, turn back.

In contrast with the Apostle Paul who said, "I have finished the course, I have kept the faith," a young university student said, "I have finished the course, I have lost the faith." At one time, this student had been so

earnest in his Christian faith. He had gladly and boldly made evident his love for Christ as he participated in church programs and other activities. But as time went on, his interest in the things of God cooled, and his ardor for Christ waned. God's message today to that student is: "Turn back, turn back." Go back to the faith of your fathers. Go back to your baptismal covenant. Go back to your childlike attitude of unashamed faith, unadulterated with doubt.

If you have lost Jesus, you are in a position of grave danger. Strictly speaking, it was not Jesus that was lost on that occasion when at the age of 12 He was discoursing with the learned doctors in the temple. How could the Lord of the world actually be lost! Jesus was very much at home. He was in His Father's house. A boy at home in his father's house is not lost. There is a gentle rebuke in the words of Jesus to His parents who had sought Him sorrowfully for three days: "How is it that ye sought me? Did you not know that I must be in My Father's house and about my Father's business?" Jesus appeared very much at home, talking with the teachers in His Father's House. Joseph and Mary were the ones who appeared lost. If you have lost Jesus, you are likewise the one that is lost, and lost in a very real sense—spiritually and eternally. Christ came to seek and to save that which is lost. If He is not with you, you are lost. God warns you to turn back. If you do not do so, you are like a horse plunging headlong to destruction in battle. If you do not do so, you are not even as wise as the migratory birds who know when it is time to go south and avoid the destructive ravages of winter. "Even the stork in the heavens knows her times; and the turtledove, swallow, and crane keep the time of their coming; but my people know not the ordinance of the Lord." Jeremiah 8:7.

"The Spirit of the Lord departed from Paul," we read in I Samuel 16:14. "The Lord left Samson," we read in Judges 16:20. Has He left you? If so, it is because you have left Him. Arise like the prodigal son, and go to your Father. Return by way of repentance and faith, and He will gladly receive you.

Viborg, S. Dak. Rev. K. R. Jensen, pastor. Our correspondent writes about a reception held by the congregation for Pastor and Mrs. Jensen who came Oct. 1st. They have been well received. The choir is growing under the leadership of Prof. Ellingson. An adult membership class is being instructed and there is a good spirit in the church.

Oaks, Okla. We had a very interesting article about the Mission at Oaks with some fine pictures. The cuts were made and the article set up to be printed but the article was destroyed in the recent fire.

DANA COLLEGE NEWS

Blair, Nebr. Sunday, April 19, will be observed as National Christian College Sunday in the United Evangelical Lutheran Church, according to the Rev. Hans C. Jersild, President of our synod. This day is being observed throughout our country as National Christian College Sunday, and many Christian colleges are planning special observances of the day. Dana College will also observe the day, and posters and bulletins will be available to the churches of our synod as part of the observance. A special section of the Ansgar Lutheran will be devoted to the place of a Christian college in the church and in our country.

Sees Communist Anti-Semitism Part of Drive Against God

Berlin—The current anti-Jewish campaign in Iron Curtain countries is part of the Communist drive against God, according to a "high official" of the Evangelical Church in Germany.

Writing in *Der Tag*, West Berlin daily, the unidentified Evangelical spokesman said that attempts to explain the Communist persecution of the Jews from a political point of view do not hit the real core of the problem.

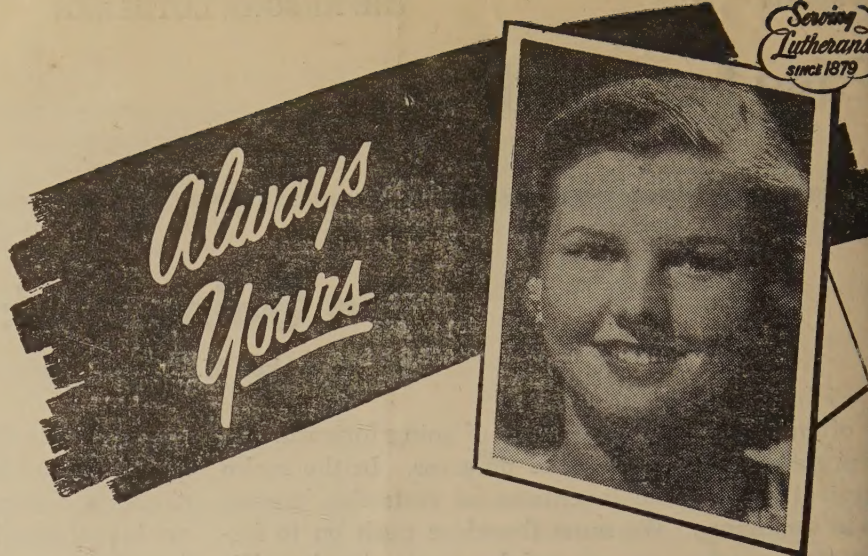
"The question as to the motives for the anti-Jewish drive," he said, "can only be answered from the religious aspect.

"Communists know that Jews, regardless of whether or not they have severed their ties with the synagogue, worship God.

"But as soon as a man worships God, the totalitarian State is no longer the idol to which the individual subjects himself unconditionally."

Seen from this angle, the Protestant churchman wrote, "the persecution of the Jews is nothing else but a part of Communism's fight against all religious groups who venerate God as the Master over all peoples and States."

**GUYER and HANSEN
LOANS
INSURANCE — REAL ESTATE
Successor to N. T. Lund Co.
BLAIR, NEBRASKA
H. Lyle Guyer P. V. Hansen**



"ALWAYS YOURS." That's what my wife wrote on the first photograph she ever gave me.

Then when we got married, the minister talked a lot about "always" and "forever." In a way he is the only person who can use such words with authority. Things of this world aren't too certain.

Anyway, I've arranged to make our marriage as much for always as I possibly can. No matter what happens to me, Mary will have proper food, clothes, medical care, and entertainment. She will continue to live in the comfortable home we built together. These will mean more to her than just getting by. Life will still be worth living.

You see, Lutheran Mutual fixed things up with their Preferred Risk plan. In the event of my death, she will receive a tidy sum immediately. Then each month afterwards the postman will bring a check to keep things going as they should.

Such a plan makes me happy, because when I said "I will," I meant it "for always."

Lutheran Mutual LIFE INSURANCE COMPANY

HOME OFFICE • WAVERLY, IOWA

Mail me FREE copy of your "Preferred Risk" folder

Name _____ Age _____
Address _____
City _____ State _____

THE DANISH TRAVEL AGENCY

Overseas Passenger Bureau, Inc.

ELSE P. SEHESTED, Gen. Mgr.

35 WEST 53rd STREET
NEW YORK 19, N. Y.



Telephones:
Circle 5-6146-6147

Reservations for All Ship and Air Lines
Tours Arranged. Hotel Reservations Made.
Information Free. All Details Can be Arranged by Mail
TRAVEL TO DENMARK